

England, Church of

Articles to

be enquryed in the visita-
cyon, in the fyrst yeare of the
raigne of our most dread so-
ueraygne Lady, Elyza-
beth by the grace of
God, of England
Fraunce, and
Irelande
Quene, defender of
the fayth. &c.

Anno. 1559.



Articles to

be observed in the
Court in the year of the
King of our most
gracious Lord, Charles
the first

1625

high

MADE

ARTICLES.



Rirste, whether anye per- 1
son, Vicar, Curate, be resi- *Residencie*
dent continually vpon his
benefyce, doyng his dew-
ty in preachynge, reading,
and dewly ministeryng the
holy Sacramentes.

Item, whether in theyr Churches and cha- 2
pelles, all ymages, shrynes, alt tables, Candel- *False my-
rales.*
sticks, Trindells, or rolles of Ware, Pictures,
Payntinges, and all other monumentes of fay-
ned and false myzacles, Pilgrymages, ydolatry,
and superstytion be remoued, abolyshed and
destroyed.

Item, whether they do not euerye holy daye 3
when they haue no sermon, immediatly after *Lordes
prayer.*
the gospell, openly, playnely, and dytinctly, re-
site to their parishners in the pulpit, the Lordes
prayer, the Beleif, and the ten commaundemen-
tes in Englyshe.

Item, whether they do charge, fathers, and 4
mothers, maysters, and gouernoures of youth, *To bring
vp youth.*
to bringe them vp in some vertuous stude and
occupation.

Item.

Item.

ARTICLES.

Curates

5 Item, whether suche beneficed men as be lawfully absent from theyr benefices, doo leaue theyr cures to a rude and vnlearned parson, and not to an honest wel learned and expert Curate whych can and wyl teache you holesome doctrine.

Reading
the Scrip-
tures.

6 Item, whether they do discourage any person from readyng of any parte of the Byble, eyther in latyn or englysh, and do not rather comfort, and exhort euery person to read the same at conuenient tymes, as the very lyuely worde of god and the speciall fode of mans soule.

Tauernes
and games.

7 Item, whether parsons, vicars, curates, and other minysters, be common haunters and resorters to tauernes or alehouses, geuyng themselves to drynkinge, ryotyng, and playing at vnlawful games, and do not occupy them selves in the readyng or hearyng of some parte of holy Scripture, or in some other godly exercise.

Preachers.

8 Item, whether they haue admytted any man to preach in theyr cures, not beyng lawfully lycenced thereunto, or haue refused or denyed such to preache, as haue ben lycenced accordynglye.

Superstiti-
on.

9 Item, whether they vse to declare to theyr parishners any thyng to the extollynge or setting forth of bayne and superstitious religion, pilgri-

ARTICLES.

pylgrymages, reliques, or ymages, or lightyng
of candelles, kyslinge, knelynge, deckyng of the
same ymages.

Item, whether they haue one booke or regi- 10
ster kept, wherein they wyte the daye of euerye *Register.*
weddyng, chrystenyng, and buryenge.

Item, whether they haue exhorted the people 11
to obedyence to the Quenes maiestie, and mini- *Obedience.*
sters, and to charitie, and loue one to another.

Item, whether they haue admonyshed theyr 12
parishners, that they ought not to presume to *The Sacra-*
receiue the sacrament of the body and bloude of *ment.*
Christ befoze they can perfectly the lordes pray-
er, tharticles of the fayth, and the .x. commaun-
dementes in Englyshe.

Item, whether they be resydent vpon theyr 13
benefices, & kepe hospitalytie or no. And if they *Hospitali-*
be absent & kepe no hospitality, whether thei do *tie*
relieue their parishners, & what thei geue them.

Item, whether proprietaryes, parsons, by- 14
cars, and clarkes, hauinge Churches, chappels, *Reparati-*
or mansions, do kepe theyr chauncels, rectories, *ons.*
bycarages, and all other houses apparteinyng
to them, in due reparations.

Item, whether they do counsaile or moue 15
their parishners rather to pray in a tongue not *Prayer in*
knowe then in english, or put theyr trust in any *Englishe*
certayne

ARTICLES.

Beades.

certaine nomibre of prayers, as in saying ouer a number of Beades, or other lyke.

Diffamed
personnes.

16

Item, whether they haue receyued anye persons to the communion, beyng openly knowne to be out of charitie with theyr neighboures, or dyffamed wyth anye notorious cryme, and not reformed.

Poore mens
boxe.

17

Item, whether they haue provided and haue a stronge chest for the poore mens bore, and set and fastened the same in a place of the churche moste conuenient.

Testamētes

18

Poore mens
boxe.

Item, whether they haue diligently called vpon, exhorted and moued theyr parishners, and especially when thei make their testamētes, to geue to the sayd poore mens bore, and to bestowe that vpon the poore, whych they were wonte to bestowe vpon pilgrimages, pardons, trentalles and vpon other lyke blynd deuotions.

Sycke
Buriall.

19

Item, whether they haue denyed to byspte the sycke, or burye the deade, beyng brought to the churche.

Symonye.

20

Item, whether they haue bought theyr benefices, or come to them by fraude, guile, deceit or Symonye.

Adulterers

21

Item, whether they haue geuen open monition to their parishners, to detecte and presente to

ARTICLES.

to they? Ordinarie, all adulterers and fornicators, and such men as haue two wiues living within they? paryshes.

Item, whether they haue monished they? pa- 22
ryshners openlye, that they shulde not sell, geue *Churche*
nor other wyse alpenate anye of they? *Churche* goodes.
goodes.

Item, whether they or any of them doe kepe 23
mo benefices and other ecclesiasticall promoti-
ons, then they ought to doe, not hauinge suffici-
ent licences and dyspensations thereunto, and *Many bes*
howe many they be, and they? names. *neffices.*

Item, whether they mynyster the holye com-
munion anye other wyse, then onely after such 24
fourme and maner as it is set forth by the com-
mon aucthoritie of the Queenes Maiestye, and *Communitie.*
the parliament.

Item, whether you knowe anye personne 25
within your parysh, or elles where, that is a let-
ter of the worde of God to be readde in Englysh, *Letters of*
or sincerely preached in place and tymes conue- *the worde*
nient. *or preas*
ching.

Item, whether in the tyme of the Letany,
or anye other common prayer, in the time of the 26
Sermon or Homely, & when the priest readeth *Goers out*
the scriptures to the parishners, any persō haue *of the*
departed out of the Churche, without iuste and *Church.*
necessary

ARTICLES.

necessary cause or disturbe þ minister otherwise.

27 *Church money.* Item, whether the money commyng and ry-
singe of any cattel or other moueable stockes of
the church, and mony geuen and bequeathed to
the fyndyng of torches, lyghtes, tapers, or lam-
pes not payde out of any landes, haue not bene
employed to the pooze mens cheste.

28 *Keepers of the Church money.* Item, who hath the sayd stockes and money
in theyr handes, and what be their names.

29 *Contempte of priestes.* Item, whether anye indiscrete persons doe
vncharitably contempne and abuse priestes and
ministers of the Church.

30 *The kinges Grammer.* Item, whether there be any other grammer
taught in any scole wythin thys dyocesse, then
that which is set forth by the auctoritie of kyng
Henry thevght.

31 *The tyme of seruise.* Item, whether the seruice of the Church be
done at due and conuenient howres.

32 *Talkers in the church.* Item, whether anye haue vbled to common
iangle, and talke in the Church in the tyme of
the prayer, reading of the Homelye, preachynge
reading, or declaryng of the scripture.

33 *Heresies.* Item, whether any haue wylfully mayntey-
ned and defended any heresydes, errors or false
opinions contrary to the faith of Christ and ho-
ly scripture.

Item

ARTICLES.

Item, whether any bee common dronkardes 34
 sweaters, or blasphemers of the name of God.

Item, whether any haue committed adulterye, fornication, or incest, or be common baudes 35
 or receiuers of such euil parsons, or vehemently suspected of any of the premisses. *Adulterers*

Item, whether anye be brawlers, sclaundersers, chyders, scoldes, and sowers of discorde betwene one person and another. 36 *Brawlers.*

Item, whether you knowe anye that doe vse 37
 charmes, sorcery, enchauntmentes, inuocations, circles, witchcraftes, southlayinge, or any lyke craftes or imaginacions inuented by the Deuyl and specially in the tyme of womens trauaile. *Sorcerers.*

Item, whether the Churches, Pulpittes, and 38
 other necessities apperteyninge to the same, be sufficiently repayzed, & yf they be not, in whose default the same is. *Pulpittes.*

Item, whether you knowe any that in contempt of theyr owne paryshe Church, do resorte 39
 to any other Church. *Resorters. to other Churches.*

Item, whether anye Inholders or alehouse 40
 keepers, do vse commonly to sel meate and drinke in the tyme of common prayer, preachinge, readinge of the Homelyes or Scripture. *Inholders.*

B.i.

Item

ARTICLES.

41 Item, whether you knowe any to be marryed
Diuorfe. within the degrees prohibited by the lawes of
God, or that be separated or dyuorced wythout
the degrees prohibited by the lawe of God, and
whether any such haue marryed agayne.

42 Item, whether you knowe any to haue made
Prillie con- tracter. prillie contractes of matrimonye, not callynge
two or mo witnesses therunto, nor hauyng ther
to the consent of theyr parentes.

43 Item, whether they haue marryed solempne-
Banes. ly the banes not fyrst lawefully asked.

44 Item, whether you know any executours or
Executors. administratours of dead mens goods, which do
not duely bestowe suche of the sayde goodes as
were geuen and bequethed, or appoynted to be
distributed amonge the pooze people, repayyng
of hygh wayes, fyndyng of pooze scolers, or ma-
ryng of pooze maydens, or such other lyke cha-
ritable dedes.

45 Item whether you knowe anye that kepe in
Images. their houses, vndefaced anye Images, tables,
pictures, paintynges, or other monumentes of
fayned and false miracles, pilgrimages, Idola-
try, or supersticion, and do adoze them, and spe-
cially such as haue ben set vp in Churches, cha-
pelles, or oratozies.

46 Item, what bokes of Goddes Scripture you
Bookes. haue

ARTICLES.

haue deliuered to be burnt, or otherwise destroy
ed, and to whom ye haue deliuered the same.

Item, what bybes, the accusers, promoters, 47
persecutors, ecclesiasticall iudges, and other the *Bribes.*
commissioners appointed within the seuerall di-
ocesse of this Realme, haue receiued by them sel-
ues, or other, of those persons whiche were in
trouble, apprehended or imprisoned for Religion.

Item, what goodes, moueable landes, fees, 48
offices or promotions hath ben wrongfully ta- *Losse of*
ken away, in the time of Quene Maries raigne *goodes.*
from any person, which fauoured the Religion
nowe set forth.

Item how many persones for religion haue 49
died by fyer, famine, or otherwyle, or haue ben *Howe ma-*
imprisoned for the same. *ny burnt.*

Item, that you make a true presentmente of 50
the number of al the persons, which died with *Certificat*
in your parishes, sithen the feast of Saint John *of the*
the Baptist, which was in the yeare of our Lord *dead.*
God, a thousande, fyue hundred, fytie and eight
unto the same feast last past. Makynge therein
a playne distinct declaracion, howe many men,
women, and men chyldren the same were. And
the names of the men.

Item, whether ye knowe anye man in your 51
parish, secretely, or in unlawfull conuenticles *Secreta*

B.ii.

saye masses

ARTICLES.

say or heare masse, or any other service prohibi-
ted by the lawe.

False rumours.
Unlawefull booke.
52 Item, whether you knowe anye person in
youre paryshe, to be a flaunderer of hys neygh-
bours, or a sower of dyscorde, betwene partie
and partie, man and wyfe, parentes, and theyr
chyl dren, or that hath inuented, bruted, or sette
forth anye rumours, false and sedicious tales,
sclaunders, or makers, byngers, byers, sellers,
kepers, or conueyers of anye vnlawefull bookes,
which might styre or prouoke sedicion, or main-
taine superstitious service within this Realme.
or any aydours, counsaylours, procurers, or
mayntayners therunto.

Patron
Tythes.
Vacacion
53 Item, whether the Church of your paryshe
be now vacant or no, who is the Patrone there-
of, howe longe it hath ben vacant, who doth re-
ceiue the tythes, oblations, and other commo-
dities durynge the tyme of the vacacion, and by
what aucthoritie, and in what estate the sayde
Church is at this tyme, and howe long the per-
son or bycar hath had that benefice.

Minstrels.
54 Item, whether anye mynstrelles, or any other
persons do vse to syng or say any songes or dyt-
ties that be vyle or vncleane, and especiall ye in
derision of any godly order, nowe set forth and
establyshed.

Litany in Englyshe.
55 Item, whether the Litanye in Englyshe,
wyth

ARTICLES.

wyth the Epistle and Gospel which was by the
Quenes hyghnesse Proclamacion wyllled to bee
readde to the people were putte in bse in youre
Churches, and yf not, who were the letters
therof.

Item, whether the Curates and mynysters 56
do leasurely, playnely, and distynctly, reade the *Distinct*
publique prayers, Chapters and homelies, as *reading.*
they ought to do.

**GOD SAVE THE
QVENE**

1562
Printed at Lon-
don in Powles Church yearde, by
Rycharde Jugge and John
Cawood, Printers to
the Quenes
Maiestie.

Cum privilegio Regie Maestatis.

high

CImprynted at London in Powles
Churchyarde by Richard Iuge and Iohn
Cawood prynters to the Quenes
Maiestie.

Cum priuilegio Regiæ Maiestatis.

England

Articles to be

enquired in the visitation,
in the first yere of the raigne
of our most dread Soueraine
Lady Elizabeth, by the
grace of God, of Eng-
lande, Fraunce,
and
Irelande, Queene,
defendour of
the faith
Ac.

Anno. 1559.



*Quare, whether given as nouns
the articles must be
distinguished, by oates.*



*Note This title page has been removed
from the beginning of the volume, where
it was improperly placed. CC.*

Articles.



7 *

First, whether any ¹ Parson, Vicar or Curate, be resident continually upon his benefice, doying his duetie in preaching, reading, & duely ministring the holy Sacramentes. ^{Residence.}

Item, whether ² *Images* in their Churches and Chappels, all *Images*, *Shrynes*, all *Tables*, *Candelstiches*, *Crindelles*, *or rolles of ware*, *pictures*, *payntinges*, and all other monumentes of fayned and false miracles, *pylgrimages*, *idolatrie*, and *superstition*, be remoued, abolished, and destroyed. ^{*False miracles.*}

Item, whether they do not euery Holyday ³ when they haue no Sermon, immediatly after the Gospell, openly, playnely, and distinctly, resite to their parishioners in the Pulpit, the Lordes prayer, the beliefe, and the ten Commandementes in Englishe. ^{Lordes. prayer.}

Item, whether they do charge fathers and mothers, maisters, and gouernours of youth, to bryng them bp in some vertuous stude and occupation. ⁴ *To bryng bp youth.*



A ii

Item,

Articles.

Curates.

Item, whether suche beneficed men as be lawfully absent from their benefices, do leaue their cures to a rude and vnlearned Parson, and not to an honest wel learned and expert Curate, whiche can and wyl teache you holsome doctrine.

Reading
the scrip-
tures.

6 Item, whether they do discourage any person from reading of any part of the Byble, eyther in Latin or Englishe, and do not rather comfort and exhort euery person to reade the same at conuenient tymes, as the very liuely worde of God, and the speciall foode of mans soule.

Tauernes
and games.

7 Item, whether Parsons, Vicars, Curates, and other Ministers, be common haunters and resorters to Tauernes or Alehouses, geuing them selues to drinking, rioting, and playing at vnlawfull games, and do not occupie them selues in the reading or hearing of some part of holy scripture, or in some other godly exercise.

Preachers.

8 Item, whether they haue admitted any man to preache in their cures, not beyng lawfully licenced thereunto, or haue ben licenced accordingly.

Superstitio

9 Item, whether they vse to declare to their parishioners any thing to the extolling or setting forth of bayne and superstitious religion, pilgrimages, reliques, or images, or lyghtyng
of

Articles.

of candelles, kyssyng, kneelyng, or deckyng of the
same images.

Item, whether they haue one booke or regi- 10
ster kept, wherein they wyte the day of euery Register.
wedding, chystening, and buryng.

Item, whether they haue exhorted the people 11
to obedience to the Queenes Maiestie, and mini. Obedience.
sters, and to charitie and loue one to another.

Item, whether they haue admonished their 12
parishioners, that they ought not to presume to The Sacra-
receaue the Sacrament of the body and blood of ment.
Chyste, before they can say perfectly the Lordes
prayer, the articles of the fayth, and the ten com-
maundementes in Englishe.

Item, whether they be resident vpon their
benefices, and kepe hospitalitie, or no. And if 13
they be absent and kepe no hospitalitie, whether Hospitalitie
they do relieue their parishioners, and what they
geue them.

Item, whether Proprietaries, Parsons, Vi- 14
cars, and Clarkes, hauing Churches, Chapples, Reparati-
and Mansions, do kepe their Chauncels, Recto- ons.
ries, Vicarages, and all other houses appertay-
ning to them, in due reparations.

Item, whether they do counsaile or moue 15
their parishioners rather to pray in a tongue Prayer in
not knownen, then in Englyshe, or put their Englishe.

Articles.

Beades.

trust in any certayne number of prayers, as in saying ouer a number of Beades, or other like.

Disfamed persons.

16 Item, whether they haue receaued any persons to the Communion, beyng openly known to be out of charitie with their neighbours, or disfamed with any notozious cryme, and not reformed.

Pooze mens bore.

17 Item, whether they haue prouided and haue a strong Chest for the pooze mens bore, and set and fastened the same in a place of the Church most conuenient.

Testamentes.

18 Item, whether they haue diligently called vpon, exhorted, and moued their parishioners, and especially when they make their testamentes, to geue to the saide pooze mens bore, and to bestowe that vpon the pooze, whiche they were wont to bestowe vpon pylgrimages, pardons, trentalles, and vpon other lyke blynde deuotions.

Sicke.
Buriall.

19 Item, whether they haue denyed to visite the sicke, or burie the dead, beyng brought to the Church.

Symonie.

20 Item, whether they haue bought their benefices, or come to them by fraude, guyle, deceit, or symonie.

21 Item, whether they haue geuen open monition to their parishioners, to detect and present to
to

Articles.

to their ordinarie, all adulterers, and fornicators, and such men as haue two wyues liuing, withi their parishes.

Item, whether they haue monished their parishioners openly, that they should not sell, geue, no: otherwise alienate any of their Church goodes. 22
Church
goodes.

Item, whether they or any of them do kepe no benefices and other Ecclesiasticall promotions, then they ought to do, not hauing sufficient licences and dispensations thereunto, and howe many they be, and their names. 23
Many benefices.

Item, whether they minister the holy Communion any other wyse, then onely after suche forme and maner as it is set forth by the common auctoritie of the Queenes Maiestie and the Parliament. 24
Comunion.

Item, whether you knowe any person with in your parische, or els where, that is a letter of the worde of God to be reade in Englishe, or sincerely preached in place and tymes conuenient. 25
Letters of
the word or
preaching.

Item, whether in the tyme of the Letanie, or any other common prayer, in the tyme of the Sermon or Homily, and when the Priest readeth the scriptures to the parishioners, any person haue departed out of the Church, without iuste and necessarie cause, or disturbe the Minister 26
Goers out
of the
Church.

Articles. A

Minister other wyse.

Church
money.

27

Item, whether the money comming and rising of any cattell or other moueable stokes of the Church, and money geuen and bequeathed to the finding of torches, lightes, tapers, or lammes, not payde out of any landes, haue not ben employed to the pooze mens chesse.

28

Keepers of
the Church
money.

Item, who hath the sayde stokes and money in their handes, and what be their names.

29

Contempt
of Priestes.

Item, whether any indiscrete person do vncharitably contempne and abuse Priestes & Ministers of the Church.

30

The kinges
Grammer.

Item, whether there be any other Grammer taught in any scoole within this Diocesse, then that which is set forth by the authoritie of king Henry the eyght.

31

The tyme
of seruice.

Item, whether the seruice of the Church be done at due and conuenient houres.

32

Talkers in
the Church

Item, whether any haue vsed to commune, iangle, and talke in the Church, in the tyme of the prayer, reading of the Homylpe, preachyng, reading, or declaring of the scripture.

33

Heresies.

Item, whether any haue wilfully maintayned and defended any heresies, errours, or false opinions, contrary to the fayth of Christe and holy scripture.

Item,

Articles.

Item, whether any be common dronkardes, 34
swearers, or blasphemers of the name of God. Dronkards.

Item, whether any haue committed adulte- 35
rie, fornication, or incest, or be common bawdes, Adulterers.
or receauers of such euill persons, or vehemently
suspected of any of the premisses.

Item, whether any be brawlers, slaunderers, 36
chiders, scolders, and sowers of discorde betweene Brawlers.
one person and another.

Item, whether you knowe any that do vse 37
charmes, sorcerie, enchaunementes, inuocati- Sorcerers.
ons, circles, witchcraftes, soothsaying, or any
lyke craftes or imaginations inuented by the de-
uill, and speciallye in the tyme of womens tra-
uaile.

Item, whether the Churches, Pulpittes, and 38
other necessities apperteynyng to the same, be Pulpittes.
sufficiently repayred, and yf they be not, in whose
default the same is.

Item, whether you knowe any, that in con- 39
tempt of their owne parishe Church, do resort Resorters
to any other Church, do resort to other
Churches.

Item, whether any Inholders, or Alehouse- 40
keepers, do vse commonly to sell meate and drynke Inholders.
in the tyme of common prayer, preachyng, rea-
dyng of the Homilees or Scripture.

Articles.

41 **Diuorſe.** Item, whether you knowe any to be married within the degrees prohibited by the lawes of God, or that be separated or deuorſed without the degrees prohibited by the lawe of God, and whether any ſuch haue married agayne.

42 **Priuie contracts.** Item, whether you knowe any to haue made priuie contractes of Matrimonie, not calling two or mo witneſſes therunto, nor hauyng thereto the conſent of their parentes.

43 **Banes.** Item, whether they haue married ſolempnly, the banes not firſt lawfully aſked.

44 **Executours** Item, whether you knowe any Executours or adminiſtratours of dead mens goodes, which do not duely beſtowe ſuch of the ſayde goodes as were geuen and bequeathed, or appoynted to be diſtributed among the poore people, repayyng of hygh wayes, ſyndyng of poore ſcolers, or marryng of poore maydens, or ſuch other lyke charitable deedes.

45 **Images.** Item, whether you knowe any that kepe in their houſes vnderſet any Images, Tables, Pictures, payntynges, or other monumentes of fayned and falſe miracles, pilgrymages, idolatrie, and ſuperſtition, and do adore them, and ſpecially ſuch as haue ben ſet vp in Churches, Chappelles, or Oratories.

46 **Bookes.** Item, what bookes of Gods Scripture you haue

Articles.

haue deliuered to be burnt, or otherwise destroy-
ed, and to whom ye haue deliuered the same.

bidz
in R. M. L.

Item, what bybes the accusers, promoters,
persecuters, Ecclesiasticall iudges, and other the
Commissioners appoynted within the seuerall
Diocesse of this Realme, haue receaued by them
selues, or other, of those persons which were in
trouble, apprehended, or imprisoned for reli-
gion.

47
Bybes.

Item, what goodes moueable, landes, fees,
offices, or promotions, hath ben wrongfully ta-
ken away in the tyme of Queene Maries raigne,
from any person which fauoured the religion
nowe set forth.

48
Losse of
goodes.

Item, howe many persons for religion haue
died by fire, famine, or otherwise, or haue ben
imprisoned for the same.

49
Howe ma-
nye burnt.

Item, that you make a true presentment of
the number of all the persons which died with-
in your parishes, sithen the feast of Saint John
the Baptist, which was in the yere of our Lorde
God a thousande five hundred fiftie and eyght,
vnto the same feast last past: Making therein a
playne distinct declaration, howe many men,
women, and men children the same were, and
the names of the men.

50
Certificate
of the dead.

Item, whether ye knowe any man in your
B ii

51
Secrete
parishe pases.

Articles.

parishe, secretely or in vnlawfull conuenticles, say or heare Masse, or any other seruice prohibited by the lawe.

52

{ False rumours.

{ Unlawfull bookes.

Item, whether you knowe any person in your parishe, to be a slanderer of his neyghbours, or a sower of discorde betwene partie and partie, man and wyfe, parentes and their children, or that hath inuented, bzuited, or set foorth any rumours, false and seditious tales, slanders: or makers, bryn timers, byers, sellers, keepers, or conueyers of any vnlawfull bookes, which myght stirre or prouoke sedition, or mayntayne superstitious seruice within this Realme, or any aydours, counsaylours, procurers, or maynteyners therunto.

53

{ Patron.
Tithes.
Vacation.

Item, whether the Church of your parishe be nowe vacant or no, who is the Patrone thereof, howe long it hath ben vacant, who doth receaue the tithes, oblations, and other commodities during the time of the vacation, and by what auctoritie: and in what estate the sayde Church is at this tyme, and howe long the Parson or Vicar hath had that Benefice.

54

{ Minstrelles.

Item, whether any Minstrelles, or any other persons do vse to syng or say any songes or ditties that be vyle or vncleane, and especially in derision of any godly order nowe set foorth and established.

Item,

Articles.

Item, whether the Letanie in Englishe, with the Epistle & Gospell, which was by the Queenes highnesse Proclamation wylled to be read to the people, were put in vse in your Churches, and yf not, who were the letters therof.

55

Letanie in
Englishe.

Item, whether the Curates and Ministers do leysurely, playnely, and distinctly, reade the publique Prayers, Chapters, and Homilees, as they ought to do.

56

Distinct
readyng.

¶ God saue the Queene.

Imprinted at London

in Powles Churchyarde, by Richarde

Iugge and Iohn Cawood, Printers to the
Queenes Maiestie.

¶ Cum priuilegio Regiæ Maiestatis.

Injunctions.

For to direct our liues after their good example;
that after this life, we with them may be made
partakers of the glorious resurrection in the life
euermorelasting.

And this done shewe the holy dayes
and fasting dayes.

All and singular whiche Injunctions, the
Queenes Maiestie ministreth vnto her cler-
gie, and to all other her louing Subiects strait-
ly charging and commaunding them to obserue
and keepe the same vppon paine of deprivation,
sequestration of frutes and benefices, suspensi-
on, excommunication, and such other coercion,
as to Ordinaries, or other hauing Ecclesiasticall
iurisdiction, whom her maiestie hath appoynted
or shal appoynt for the due execution of the same,
shal be seene conuenient, charging & commaun-
ding them to see these Injunctions obserued and
kept of all persons being vnder their iurisdiction
as they wil answere to her Maiestie for the con-
trarie. And her highnesse pleasure, is that
every Justice of peace being required,
shal assist the Ordinarie and eue-
rie of them, for the due exe-
cution of the sayde

Injunctions.

FINIS.

John Prun
1795

Injunctions

GEVEN BY THE

Quenes Majestie.

England Church of
Injunctions

Anno Domini. M.L.LIX.

The fyrst yeaer of the raigne of our
Soueraigne Lady Quene
Elizabeth.

Cum privilegio Regie Maestatis.



Injunctions geuen by the Quenes
Majestie, aswell to the Clergye as
to the laitie of this
Realme.



The Quenes mooste royall
Majestie, by thaduyse of her
mooste honorable counsaile, in-
tendynge thaduauncement of
the true honour of almyghtye
God, the suppression of super-
sticion, through all her hygh-
nesse Realme and dominions, and to plant true
religion, to the extirpacion of all hypocryse, en-
ormities, and abuses (as to her duetie appertey-
neth) doth minister vnto her louynge subiectes,
these Godly Injunctions hereafter folowynge.
All which Injunctions, her hyghnesse wylleth
and commaundeth her sayd louyng subiectes
obediently to receaue, and truely to ob-
serue and keepe, every man in theyr
offices, degrees and states, as
they wyl auoyde her hygh-
nesse displeasure, & the
paynes of the same
heareafter ex-
pressed.

Iniunctions.

HE fyrst is, that all Deanes, Archdeacons, Parsons, Vicars, and all other ecclesiasticall personnes, shall faythfullye ^{Vsurped & forrayne} kepe & obserue, and as farre as in theim ^{authoritie} maye lye, shall cause to be obserued and kepte of other all and singuler lawes and statutes made for the restorynge to the Crowne the aunciente iurisdiction ouer the state Ecclesiasticall, and abolyshynge of all forrayne power repugnaunt to the same. And furthermore all Ecclesiasticall persons, hauynge cure of soule, shall to thuttermost of theyr wytte, knowledg and learnynge, purelye, sincerely, and without anye coloure or dissimulation, declare, manifest and open, foure tymes euery yere at the least, in theyr Sermons and other collacions, that all vsurped and forrayne power hauynge no establyshement nor ground by the lawe of God, is for mooste iuste causes taken awaye and abolyshed. And that therefore no maner of obedience or subiection within her hyghnesse Realmes and dominions is due vnto any such forrayne power. And that the Quenes power within her Realmes and dominions is the hyghest power vnder God, to whom all men within the same Realmes and dominions, by Gods lawes owe mooste loyaltie and obedience, afore and aboue al other powers and potentates in earth.

Besydys this, to thintente that all superstition and hypocryse, crepte into dyuers mennes heartes, may banyshe awaye, they shall not sette forth or extoll the dignitie of anye Images, Reliques,

liques, or miracles, but declarynge the abuse of the same, they shall teache that all goodnesse, health and grace, ought to be bothe asked and looked for onely of God, as of the very aucthour and geuer of the same, and of none other.

*A sermon
every moneth.*

*Workes of
Fayth.*

*Workes of
mans devise.*

3 Item that they the persons aboue rehearsed, shall preach in theyr Churches, and euery other cure they haue, one Sermon euerye moneth of the yere at the least, wherein they shall purelye and sincerely declare the woorde of God: and in the same exhort theyr hearers to the woorkes of Fayth, as mercy and charitie, specialle prescribed and commaunded in scripture, and that woorkes deuysed by mans phantasies besydes scripture: As wandryng of Pylgrymages, settynge vp of Candelis, prayyng vpon bedes, or such lyke supersticion, haue not onely no promyse of rewarde in scripture for doynge of them: but contrary wyle greate threathynge and maledictions of God, for that they be thynges tendyng to Idolatry and supersticion, which of all other offences, God almyghty doth mosste deteste and abhorre, for that the same diminishe mosste his honoꝝ and glory.

*Quarter
Sermon or
Homely.*

4 Item that they the persons aboue rehearsed shall preache in theyr owne persons once in euery quarter of the yere at the leaste one Sermon beyng lycensed specially thereunto, as is specified heareafter, or els shall reade some Homelye prescribed to be vsed by the Quenes auctoritie euery Sundaye at the leaste, vnlesse some other preacher sufficiētly lycensed as hereafter chaunce to

to come to the paryshe for the same purpose of preaching.

Item that euery holy day through the yere 5
when they haue no Sermon, they shall immedi- *The Pater*
ately after the Gospell, openly and playnely re- *noster Crea*
syte to theyr paryshioners in the Pulpitte, the *do and ten*
Pater noster, the Crede, and the ten commaun- *commande*
dementes in Englyshe, to thintente the people *dementes.*
may learne the same by hearte, exhortynge all
parentes and householders, to teache theyr chyl-
dren and seruauntes the same, as they ar bound
by the lawe of God, and conscience to do.

Also that they shall prouyde within three 6
monethes next after this visitacion, at the char- *The Byble*
ges of the paryshe, one booke of the whole Byble *and Para-*
of the largest volume in Englyshe. And within *phrases.*
one. xii. monethes next after the sayd visitacion
the Paraphrases of Erasmus also in Englyshe,
bpon the Gospelles, and the same set vp in some
conuenient place within the saide Church that
they haue cure of, where as theyr Paryshioners
may moske commodiously resoꝛte vnto the same,
and reade the same, out of the tyme of common
seruise. The charges of the Paraphrases shalbe
by the person or proprietarie and paryshioners
borne by equall porcions. And they shall disco-
rage no man from the reading of any part of the
Byble, cyther in Latin or in Englyshe, but shall
rather exhort euery personne to reade the same,
with great humilitie and reuerence, as the very
lyuely woorde of God, and the speciall foode of
mans soule, whiche all Christian personnes are
bounde

Iniunctions.

bounde to embrace, beleue, and followe, yf they looke to be saued: wherby they maye the better knowe theyr dueties to God, to theyr Soueraigne Lady the Quene, and theyr neighbour euer gentely and charitably exhortynge theym, and in her Maiesties name, strayghtly charging and commaundynge them, that in the readynge therof, no man to reason or contende, but quietly to heare the reader.

7
*Hauntinge
of Alehouses
by Eccle-
siasticall
persons.*

Also the sayde Ecclesiasticall persons shall in no wyse at any vnlawefull tyme, nor for any other cause, then for theyr honeste necessities, haunt or resort to anye Tauerne or Alehouses. And after theyr meates, they shal not geue them selues to drynkyng or ryot, spendynge theyr tyme idelly by day or by nyght, at dyse, cardes, or tables playing, or anye other vnlawefull game. But at all tymes as they shall haue leysure, they shall heare or reade somewhat of holy scripture, or shall occuppe theym selues with some other honest studie or exercyse, and that they alwayes do the thynges whiche apperteigne to honestie, and endeuoure to profyte the common wealth, haupnge alwayes in mynde that they ought to excell all other in puritie of lyfe, and shoulde be examplers to the people, to lyue well and Christianly.

8
*Preachers
not licen-
sed.*

Also that they shall admytte no manne to preache within any theyr cures, but suche as shall appeare vnto them, to bee sufficiently licensed

Iniunctions.

cented thereunto by the Quenes Maiestie, or the Archebyschoppe of Caunterburie, or the Archebyschoppe of yorke, in eyther theyr prouyn-
ces, or the Byschoppe of the Diocese, or by the Quenes Maiesties visitours: and such as shall be so lycensed, they shall gladly receyue, to de-
clare the woorde of God, at conueniente tymes, without any resystaunce or contradiction. And that no other bee suffred to preache out of his owne cure or paryshe, than such as shalbe licen-
sed, as is aboue expessed.

Also yf they do, or shall knowe any manne within theyr paryshe, or elles where, that is a letter of the woorde of God, to be readde in Eng-
lyshe, or sincerely preached, or of the execution of these the Quenes Maiesties Injunctions, or a fautor of any vsurped and forrayne power, now
by the lawes of this Realme iustely reiecte and taken awaye, they shall detecte and presente the same to the Quenes Maiestie, or to her counsaill
or to the Ordinarie, or to the Justyce of peace next adioynnyng.

Also that the Parson, Wyicar, or Curatte, and paryshyoners of euery paryshe within this Realme: shall in theyr Churches and Chappels keepe one booke or Regester, wherein they shal wyte the daye and yeare of euery weddyng, Chyftenyng, and Burvall, made within the paryshe, for theyr tyme, and so euery manne succeadyng theyn lykwyse, and also

Iniunctions.

also therein shall wyte euery perfonnes name that shalbe so wedded, chrystened, and buryed. And for the safe keepyng of the same booke, the Parson shalbe bounde to prouyde of theyr common charges one suet coffer with twoo lockes and keyes, wherof the one to remayne with the Parson, Wyicar, or Curate, and thother with the Wardens of euery paryshe Church or chappell wherin the sayde booke shalbe layde by, whiche booke they shall euery Sunday take forth, and in the presens of the sayde Wardens or one of them, wyte, and recorde in the same al the weddinges, chrystenynges, and buryalles made the whole weke before. And that done, to lay by the booke in the sayde coffer, as afoze. And for euery tyme that the same shalbe omitted, the partie that shalbe in the faulte thereof, shall forseyt to the sayd Church. iiii. s. iiii. d. to be employed, the one halfe to the poore mennes bore of that Parson, the other halfe towardes the repayre of the Church.

10 *Distributi-* Furthermore, because the gooddes of the
on of the Church, are called the gooddes of the poore, and
al. part. at these dayes, nothyng is lesse seene then the
poore to be sustayned with the same: All per-
sons, Wycars, Pentionaries, Prebendaries, and
other benefyced men within this Deanrye not
beyng resident vpon theyr benefyces, whiche
may dispende yearely twenty pounde or aboue,
eyther within this Deanry, or elles where, shall
by asygnate hereafter amonge theyr poore
paryshes.

parishioners or other inhabitauntes there, in the presens of the churchwardens or some other honest men of the paryshe, the fortye part of the frutes and reuenues of theyr sayde benefice, lest they be worthely noted of ingratitude, which reseruyng so many partes to them selues can not bouchsafe to imparte the fortye portion thereof emonge the poore people of that paryshe, that is so fruitfull and profytable vnto them.

And to thintent that learned men may here¹² after spring the more for the execution of the premisses, euery person, bycar, clerke, or benefyced man within this Deanry, hauyng yerely to dispende in benefyces and other promotions of the Church an hundredeth poundes, shall geue. iii. li. s. viii. d. an exhibicion to one scolar in anye of the vniuersities, and for as many. C. li. more, as he may dispende, to so manye scolers more shall giue like exhibicion in the vniuersitie of Oxford or Cambridge, or some grammer schole, which after they haue profyted in good learning, may be parteners of theyr patrones, cure and charge, as well in preaching as other wyse in execution of theyr offices, or maye when neade shalbe other wyse profite the common weale, with theyr counsaile and wisdom.

Also that all proprietaries, persons, bycars, and clearkes hauyng churches, chappels or man¹³ sions within this deanry, shall bestowe yearely hereafter vppon the same mansions or chauncelles of theyr churches, beyng in decay, the fyfte part of that theyr benefices, tyll they bee fullye

B. i.

repay.

The fyfte
part for re-
paracions.

The Letany the Letany which is set forth in Englyshe with al the Suffrages folowynge, to thintent the people may heare and answere, and none other procession or Letany to be had or bled, but the sayde Letany in Englyshe, addyng nothyng thereto but as it is nowe appoynted. And in Cathedral or Collegiat Churches, the same shalbe done in such places and in such sorte, as our commissioners in our visitacion shall appoynt. And in the tyme of the Letany, of the comon prayer, of the Sermon, and when the prieste readeth the scripture to the parishioners, no maner of personnes without a iuste and vrgent cause shall vse anye walkyng in the Church, ne shall departe out of the Church, and all ryngyng and knollynge of belles shalbe vtterly forborne for that tyme, except one bell in conuenient tyme to bee ronge or knolled before the Sermon. But yet for the re- teynyng of the perambulation of the Circuities of parishes, they shal once in the yere at the time accustomed, with the curate and the substanciall men of the paryshe, walke about theyr paryshes as they were accustomed, and at theyr returne to the Church, make theyr common prayers.

Let bring
of deuine
seruice.

19
Perambula
cion of pa
ryshes.

Provided that the curate in theyr sayde com- mon perambulations vled hearetofore in the dayes of Rogations at certein couenient places shall admonyshe the people to geue thanks to God in the beholdyng of Gods benefites for the encrease and aboundaunce of his frutes vppon the face of the earth, with the sayinge the. Ciii. Psalme: *Benedic anima mea.* &c. or such lyke, at which tyme

tyne also the same mynyster shall inculke these
or such Sentences. *Cursed be he whiche transla-*
teth the boundes and dolles of his neyghbour,
or such other order of prayers as shalbe heareaf-
ter appoynted.

Item all the Quenes faythfull and louynge 20
subiectes, shall from henceforth celebrate and *Spendynge*
keepe theyr holly daye, accordyng to Gods holye *all the bee*
wyll and pleasure: that is in hearyng the word *ly day.*
of God read and taught: in priuate and publique
prayers: in knowledgyng theyr offences to god,
and amendement of the same, in reconcylynge
theyr selues charitablye to theyr neyghboures,
where displeasure hath bene, in oftentymes re-
ceauynge the Communion of the very body and
bloud of Chryste, in bysptyng of the pooze and
sicke, in bysng all sobernesse and Godly conuer-
sation: yet notwithstanding all personnes, by-
cars and Curates, shall teache and declare vnto
theyr paryshyoners, that they maye with a safe
and quiet conscience after theyr common prayer
in the tyne of haruest, labour vpon the hollye
and festiuall dayes, and saue that thyng which
God hath sente. And yf for anye Scrupulositie
or grudge of conscience, men shoulde superstiti-
ously absteyne from workyng vpon those dayes:
that then they shoulde greuously offend and dis-
please God.

Also forasmuche as baryaunce and conten- 21
cion is a thyng that mooste displeaseth God, and *Open con-*
is mooste contrary to the blessed Communion of *tenders to*
the body and bloud of our Sauour Chryste, *Cur be reconcie*
rates led openly.

Injunctions.

rates shall in no wyse admitte to the receauyng therof any of theyr cure or flocke, which be openly knowen to liue in sinne notorious without repentance, or who hath maliciously and openly contended with his neyghboure, vlesse the same do fyrste charitably and openly reconcytle hym selfe agayne, remittynge all rancoure and mallice, whatsoeuer controuersie hath been betwene them, and neuerthelesse theyr iuste tytles and ryghtes, they may charitably prosecute before such as haue auctoritie to heare the same.

22 *Contemners of lawdable ceremonies.* Also that they shall instructe and teach in theyr cures, that no man ought obstinately and maliciously breake and violate the lawedable Ceremonies of the Church commaunded by publique auctoritie to be obserued.

23 *The abolysment of thinges superstitious.* Also that they shall take awaye, utterly extinct & destroy all shrines, couerynge of shrines, all tables, candellstikes, tryndalles, and rolles of ware, pictures, paintynges, and all other monuments of fayned miracles, pilgrimages, idolatrye and supersticion, so that there remayne no memory of the same in walles, glasses, wyndow or els where within theyr Churches and houses preseruyng neuerthelesse or repayryng both the walles and glasse wyndowes. And they shall exhorthe all theyr paryshioners to do the lyke within theyr seuerall houses.

24 *The pulpit* And that the churchwardens at the common charge of the parishioners in euery Church, shall prouyde a comely and honest Pulpit to be set in a conuenient place within the same, & to be there sene.

seemely kept, for the preaching of Gods worde.

Also they shall prouyde and haue within thre monethes after this visitacion, a stronge chesse²⁵ with a hole in the upper parte therof, to be prouyded at the coste and charge of the paryshe, ha-^{The chesse} uynge thre keyes, whereof one shall remaine^{for the} in the custodye of the personne, bycar, or curate^{poore.} and the other twoo in the custody of the churchwardens, or anye other twoo honeste menne, to be appointed by the parishe from yeare to yeare, whiche chesse you shall set and fasten in a moste conuenient place, to the intent the parychyoners shoulde putte into it theyr oblacions and almes for theyr poore neyghbours. And the persone, bycar, and curate, shall diligently from tyme to tyme, and specially when men make theyr Testaments, call vpon, exhorste and moue theyr neyghbours to conferre and gyue, as they maye well spare, to the sayde chesse, declarynge vnto them, whereas hearetofoze they haue ben diligente to bestowe muche substaunce otherwyse than God commaunded, vpon pardons, pylgrimages, trentalles, deckyng of Images, offerynge of Candelles, geuyng to fryers, and vpon other lyke blynde deuocions: they ought at this tyme to be much more ready to helpe the poore and needy, knowing that to relieue the poore is a true worshyppynge of God, required earnestly vpon payne of euerlasting dampnacion, & that also whatsoeuer is geue for theyr comfort, is geuen to Christ him selfe, and so is accepted of him, that he wyll mercifully reward the same wth euerlastyng lyfe.

The

Iniunctions.

*The distri-
bution of
the almes.*

The whiche almes and deuotion of the people, the keepers of the keyes, shall at tymes conuenient take out of the cheste, and distribute the same in the presens of the whole paryshe or syre of them to be truly and faythfullye delyuered to theyr most nedye neighbours, and yf they be prouyded for, then to the reparacion of hygh wayes uerte adioynynge, or to the poore people of suche paryshes nere, as shalbe thought best to the said keepers of the keyes. And also the money which ryseth of fraternities, guildes, and other stockes of the Church (except by the Quenes maiesties auctoritte it be otherwise appoynted) shalbe putte into the sayde cheste, & conuerted to the sayd vse, and also the rentes of landes, the profyte of cat-taile, and money geuen or bequethed to obyttes and diriges, or to the fyndyng of torches, lightes, tapers and lampes, shalbe conuerted to the sayd vse, sauing that it shalbe laweful for them to bestowe parte of the sayde profytes vpon the reparacion of the sayde Church, yf greate neade require, and where as the paryshe is very poore, & not able otherwise to repayre the same.

26 Symony.

Also to auoyde the detestable synne of Symony, because buyinge and sellynge of benefices is execrable before God, therfore all such persons as bye any benefices, or come to them by fraude or deceite, shalbe depriued of suche benefices, and be made vnable at anye tyme after, to receiue any other Spirituall promocion. And such as do sell them, or by any colour do bestowe them for theyr owne gayne and profyte, shal lose theyr

they: right and tytyle of patronage, and presentment for that tyme, and the gyft therof for that vacation, shall apperteyne to the Quenes Maiestie.

Also because through lacke of preachers in many places of the Quenes Realmes and domini-²⁷ nions, the people continue in ignoraunce and blyndenes, all Persons, vicars, & Curates, shall ^{Homelies} ^{to be reade} reade in they: Churches euery Sunday, one of the Homelies which are and shalbe set forth for the same purpose, by the Quenes auctoritie, in suche sorte as they shalbe appoynted to do in the preface of the same.

Also wheras many indiscrete persones do ²⁸ at this day, vncharitably contemne and abuse priestes and ministers of the Church, because some of them (hauyng small learnynge) haue of longe tyme fauoured sonde phantasies, rather than Gods trueth: yet forasmuch as they: of-^{Contēpt of} ^{ministers.} fyce and function is appoynted of Godde: the Quenes Maiestie wylleth and chargeth all her louynge subiectes, that from hencefoorth they shall vse them charitably & reuerently, for they: office and ministracion sake, and especially such as labour in the setting forth of Goddes holye worde.

Item although there bee no prohibition by the worde of God, nor anye example of the pri-²⁹ matie Church, but that the priestes and my-^{Marriage} ^{of priests} ^{or Ministers} nisters of the Church may lawefully, for the ad- uoyding of fornication, haue an honeste and so- ber wyfe, & that for the same purpose, the same

Injunctions.

was by act of Parliament in tyme of our deare
brother kyng Edward the fyrst, made lawefull,
wherupon a great nomber of the clergye of this
realme were then married, and so yet continue,
yet because ther hath growen offence, and some
claunder to the Church, by lacke of discrete and
sober behavioure in manye mynysters of the
Church, bothe in chosyng of theyr wyues, and
in vndiscrete lyuyng with them, the remedye
wherof is necessary to be sought. It is thought
therfore very necessary, that no maner of prieste
or deacon, shall hereafter take to his wyfe anye
maner of woman without the aduise and allow
aunce fyrst hadde upon good examinacion by the
byshoppe of the same Diocese, and twoo Justy-
ces of peace of the same shyre, dwelling nerte to
the place where the same woman hath made her
moste abode, before her mariage, nor without
the good wyll of the parentes of the sayde wo-
man, yf she haue any lyuyng, or two of the nerte
of her kynsefolkes, or for lacke of knowledge of
such, of her master or mastres where she serueth.
And before he shalbe contracted in any place, he
shall make a good and certeyn prose therof to the
minister, or to the congregation assembled for
that purpose, which shalbe upon some holy daye
where dyuers may be presente. And yf anye shall
do other wyse: that then they shall not be per-
mitted to minister eyther the woorde, or the sa-
cramentes of the Church, nor shalbe capable
of anye Ecclesiasticall benefyce. And for the
maner of mariages of any Byshoppes, the same
shal

shalbe allowed and approued by the Metropo-
litane of the prouince, and also by suche com-
missioners as the Quenes Maiestie shall there-
vnto appoynt. And yf any master or Deane, or
any head of any colledge, shall purpose to mary,
the same shall not be allowed, but by suche to
whom the visitacion of the same doth properlye
belonge, who shall in anye wyse prouyde that
the same tende not to the hynderaunce of theyr
house.

Item her Maiestie beyng desyrous to haue 30.
the Prelacye and Cleargy of this Realme to bee *Of apparell*
hadde as well in outwarde reuerence, as other *of ministers*
wyse regarded for the woorthynesse of theyr mi-
nisteries, and thynkynge it necessarye to haue
them knowen to the people, in all places and
assembles, bothe in the Church and without,
and thereby to receyue the honoure and estima-
cion due to the speciall messengers and mynys-
ters of almyghtye Godde : wylleth and com-
maundeth that all Archebyschoppes and Bys-
choppes, and all other that bee called or admyt-
ted to preachynge or mynistrye of the Sacra-
mentes, or that bee admytted into anye voca-
tion Ecclesiasticall, or into anye societie of lear-
nyng in eyther of the vniuersities, or els where
shall vse and weare suche semely habites, gar-
mentes, and suche square cappes, as were
mooste comenlye and orderlye receyued in the
latter yere of the raygne of kynge Ed-
warde the fyrst, not thereby meanyng to attri-

bute any holynesse or speciall worthynesse to the sayde garmentes. But as saint Paule wyrteth:
Omnia decenter & secundum ordinem fiant. 1. Cor. 14. Cap.

31 *Heresies.* Item that no man shall wylfullye and obstinately defende or maynetayne any heresies, errors or false doctrine, contrarie to the fayth of Christe and his holy scripture.

32 *Charmes.* Item that no persons shall vse charmes, sorcery, enchauntmentes, witchcraftes, southsayinge, or any lyke deuelyshe deuysse, nor shall resort at any tyme to the same for counsell or helpe.

33 *Absens fro commo prayer.* Item that no person shall, neglectynge theyr owne paryshe Church, resort to any other church in tyme of common prayer or preachynge, except it be by the occasion of some extraordinarye sermon, in some paryshe of the same towne.

34 *Inholders and alehouses.* Item that no Inneholders or ale house keepers shall vse to sell meate or drynke in the tyme of common prayer, preachynge, readyng of the Homelies or Scriptures.

35 *Images in houses.* Item that no persones kepe in theyr houses any abused images, table, pictures, payntynge and other monumentes of fayned miracles, pylgrimages, Idolatry, or supersticion.

36 *Disturbers of Sermons or seruice.* Item that no man shall wyllyngely let or disturbe the preacher in tyme of his Sermon, or let or discourage any curate or minister to syng or say the diuine seruice nowe sette foorth, nor mocke or iest at the ministers of such seruice.

Rashe talkers of scripture. Item that no manne shall talke or reason of the holy scriptures, rashelye or contentiouslye,
 nor

nor mayntayne any false doctrine or errour, but shall commune of the same when occasion is given, reuerently, humblye, & in the feare of God, for his comfort and better vnderstandyng.

Item that no man, woman, nor chyld, shall be otherwyle occupied in the tyme of the Seruice, then in quiete attendaunce to heare, marke and vnderstande that is read, preached, and ministered. 38. Attendants to the seruice.

Item that every scolmaster and teacher, shall teache the Gramer set forth by kyng Henry the eyght of noble memozye, and contynued in the tyme of kyng Edward the syrte, and none other. 39. The grammer of kyng Henry theight.

Item that no manne shall take vpon hym to teache, but such as shalbe allowed by thordinarye, and founde meete, as well for his learnyng & dexteritie in teachyng, as for sober and honeste conuersation, and also for ryght vnderstandyng of Gods true religion. 40. Allowaunce of Scolmasters.

Item that all teachers of children shall stirre and moue them to the loue and due reuerence of Gods true religion, nowe truly set forth by publiclyke aucthoritie. 41. Duetie of scolmasters.

Item that they shall accustome theyr Scollers reuerently to learne such sentences of scriptures, as shalbe mooste expedient to enduce them to all Godlynesse. 42. Sentences of scripture for scollers.

Item forasmuche as in these latter dayes many haue ben made priestes, beyng chyl dren, and otherwyle vtterly vnlearned, so that they coulde reade to say mattens and masse: The Ordina- 43. Vnlearned priestes.

Iniunctions.

ordinaries shall not admitte any such to any cure
or spirituall function.

44
*The Cathe-
chisme.*

Item, every Parson, Vicar, and Curate shall
vpon every holy day, and every seconde Sunday
in the yeare, heare and instruct all the youth of
the paryshe, for halfe an houre at the leaste, be-
fore Euenynge prayer, in the ten commaunde-
mentes, the Articles of the beliefe, and in the
Lordes prayer, and diligently examine theim, &
teache the Catechisme, set forth in the booke of
publique prayer.

45
*The booke of
the afflicti-
ons for res-
ligion.*

Item that the ordinaries do exhibite vnto
our visitours their bookes, or a true cōpye of the
same, conteynynge the causes why anye persone
was imprisoned, famyshed, or put to death, for
religion.

46.
*Ouerseers
for seruice
on the hos-
tyl dayes.*

Item that in every paryshe, three or foure
discrete men which tender Gods glorie, and his
true Religion, shalbe appoynted by the Ordina-
ries, diligently to see that all the paryshyo-
ners duely resorte to theyr Church, vppon all
Sundayes and holy dayes, and there to conti-
nue the whole tyme of the Godlye seruice. And
all suche as shalbe founde slacke or neglygente
in resortynge to the Church, hauynge no greate
nor brgent cause of absence, they shall strayght-
ly call vppon them, and after due monicion, yf
they amende not, they shall denounce them to
the ordinarie.

47
*Inuentories
of Church
goods.*

Item that the Churchwardens of euery pa-
ryshe shall deliuer vnto our visitours the inuen-
tores

toyes of bestmentes, copes, and other ornamen-
tes, plate, bookes, and specially of Grayles, Cou-
chers, Legendes, Processionalles, Hymnalles,
Manuelles, Portuelles, and such, lyke appertey-
nyng to theyr Church.

Item that weekelye bypon Wenesdayes and
frydayes, not beyng holly dayes, the curate at
the accustomed houres of seruice, shall resorte to
Church, and cause warnyng to be geuen to the
people, by knollyng of the bell, and saye the Le-
tany and prayers.

48

Service on
Wenesdayes
& fridays.

Item because dyuers Collegiate, and also
some parylhe Churches hearetofore, there hath
ben lyuynges appoynted for the maintenaunce
of menne and chyldren, to vse syngyng in the
Church, by meanes whereof the lawdable scy-
ence of musicke hath ben had in estimacion, and
preserued in knowledge: The Quenes Maie-
stie neyther meanyng in any wyse the decaye of
anye thyng that myght conuenientlye tende to
the vse and continuaunce of the sayde science,
neyther to haue the same in anye parte so abu-
sed in the Church, that thereby the common
prayer shoulde be the worse vnderstande of the
hearers: wylleth and commaundeth, that fyyste
no alteracion be made of such assignementes of
lyuyng, as hearetofore hath been appoynted to
the vse of syngyng or musycke in the Church,
but that the same so remayne. And that there
bee a modeste and destyncte soonge so vsed,
in all partes of the common prayers in the
Church

49

Continua-
aunce of
syngyng in
the church.

Church: that the same may bee as playnely vnderstanded, as yf it were read without synging. And yet neuerthelesse for the comfortyng of such as delite in musicke, it maye bee permitted that in the begynnyng, or in the end of common prayers, eyther at mornynge or euenynge, there maye be songe an hymne, or suche lyke songe, to the prayse of almyghty God, in the beste sorte of melodye and musicke that maye bee conuenientlye deuysed, hauyng respecte that the sentence of the hymne maye bee vnderstanded and perceyued.

50.
Agaynst
flaunders
& infamous
wordes.

Item because in al alteracions, and specially in rytes and Ceremonies, there happeneth discord emonges the people, and therupon slanderous wordes and raylynge, wherby charitie the knot of all christian societie is losed. The Quenes Maiestie beyng moost desirous of all other earthlye thynges, that her people shoulde lyue in charitie, both towarde God and man, and therein abounde in good woorkes: wylleth and strayghtly commaundeth al maner her subiectes, to forbear all bayne and contencious disputacions in matters of Religion, and not to be in despite or rebuke of any person, these conuictious wordes, papist, or papisticall hereticke, scismaticke, or sacramentary, or anye suche lyke wordes of reproche. But yf anye maner of person, shall deserue the accusation of anye such, that fyrste he bee charitably admonysht thereof. And yf that shall not amende hym, then

Injunctions.

then to demounce the offendours to the ordina-
ry, or to some higher power hauing aucthoritie
to correcte the same.

Item because there is a great abuse in the 51
printers of booke: which for couetousnes cheif- *Against heres-*
ly regard not what thei print, so thei may haue *tical and sedi-*
gaine, whereby arriseth great dyorder by pub- *cious booke.*
licatyon of vnfrutefull, bayne and infamous
booke and papers: The Quenes maiestie strait-
ly chargethe and commaundeth, that no man-
ner of person, shal print any manner of booke or
paper, of what sort, nature or in what langage
soeuer it be, except the same be fyrst licenced by
her maiestie by expresse wordes in writynge, or
by. vi. of her priuy counsel, or be perused & licen-
sed by the archbishops of Cantorbury, & yorke,
the bishop of London, the chauncelours of both
vniuersities, the bishop being ordinary, and the
Archdeacon also of the place where anye such
shalbe printed, or by two of them, wherof the or-
dinary of the place to be alwaies one. And that
the names of such as shal allowe the same to be
added in the ende of euery such worke, for a testy-
monye of the allowaunce therof. And by cause
many pamphletes, playes and balettes, be of-
ten times printed, wherein regard wold be had
that nothing therein should be either heretical,
sedicious, or vnseemely for Christyan eares: Her
maiestie likewise commaundeth, that no man-
ner of person shal enterpryse to print any such,
except the same be to him lycenced by suche her
maiesties commysioners, or. iiii. of them, as be
D. i. appointed

appoynted in the citie of London to heare, and determine dyuers causes ecclesiasticall, tending to the execution of certaine statutes, made the last parliament for vniiformitie of order in religion. And yf anye shall sell or vtter, any maner of bookes or papers, beyng not lycensed as is abovesaid: That the same partie shalbe punished by order of the sayde commissioners, as to the qualitie of the faulte shalbe thought mete. And touching all other bookes of matters of religion, or polycpe or gouernaunce, that hath bene prynted, eyther on thisside the Seas, or on thother syde, bycause the diuersitie of the is great, and that there nedeth good consideration to be had of the particularities therof: her Maiestie referreth the prohibition, or permission thereof to thorder whiche her sayd commissioners with in the citie of London shall take, and notyf. Accordyng to the which, her maiestie strayghtly commaundeth all maner her subiectes, and specially the wardens & compayne of Stationers to be obedient.

Provyded that these orders do not extend to any prophane aucthours, and woorkes in anye language, that hath ben heretofore commonly receyued or allowed in any the vniuersities, or Scholes: but the same may be prynted and bled as by good order they were accustomed.

Item, although almyghtye God, is at all
 52. tymes to be honoured with all manner of reue-
Reuerence *at prayers.* rence that maye be deuysed: yet of all other tymes, in tyme of common prayer the same is
 most

most to be regarded. Therfore, it is to be necessarily receiued, that in tyme of the Letany, and of all other collectes and common supplications to almyghty God, all maner of people shall deuoutly and humbly knele vpon theyr knees, and gyue eare thereunto. And that whensoever the name of Iesus shalbe in any Lesson, Sermon, or other wyse in the churche pronounced: That due reuerence be made of all persons yong and olde, with lowelynes of cursey, and vncouerynge of heades of the men kinde, as therunto doth necessarily belonge, and heretofore hath ben accustomed.

Item that all ministers and readers of publique prayers, chapiters & homelies, shalbe charged to reade leysurely, playnely, and distinctly, and also such as are but meane readers, shal peruse ouer before once or twyse the Chapiters and Homelies, to thintent they may reade to the better vnderstandynge of the people, and the more encouragement to godlynesse.

**An admonicion to simple men,
deceyued by malicious.**

The Quenes Maiestie beyng informed that in certaine places of this Realme, sundry of her natie subiectes, beyng called to Ecclesiastical ministerie in the Church, be by sinister perswasion, and peruerse construction induced to fynd some scruple in the fourme of an othe, whiche by an acte of the laste parliament is prescrybed to be required of dyuers persons, for the recognition of theyr allegiaunce to her Maiestie, whiche certeynely neyther was euer ment, ne by any equitie of wordes or good sence can bee thereof gathered: woulde that all her louyng subiectes shoulde vnderstand, that nothing was, is, or shalbe ment or intended by the same othe, to haue any other duetie, allegiaunce, or bonde required by the same othe, the was acknowledged to be due to the moste noble kynges of famous memory kyng Henry the yght her Maiesties father, or kyng Edward the syxt, her Maiesties brother.

And further her Maiestie forbyddeth all manner her subiectes to geue eare or credite to suche peruerse & malicious persons, which moste sinisterly & maliciously labour to notifie to her louyng subiectes, howe by the wordes of the sayde othe, it may be collected y the kinges or Quenes of this realme, possessours of the Crowne, maye challenge aucthoritie and power of ministerie of
diuine

diuine offices in the Church, wherein her sayde
 subiectes be much abused by such euill disposed
 persons. For certeynely her Maiestie neyther
 doth, ne euer wyl challenge any other auctho-
 ritie, than that was challenged and lately vsed by
 the sayde noble kynges of famous memory king
 Henry the eyght, and kyng Edward the syrte,
 whiche is and was of auncient tyme due to the
 Imperiall Crowne of this realme. That is bin-
 der god, to haue the soueraintie and rule ouer al
 manner persons borne within theie her realmes,
 dominions, and countreis, of what estate eyther
 ecclesiasticall or temporall so euer they be, so as
 no other forrayne power shall or ought to haue
 any superioritie ouer them. And yf any persone
 that hath conceyued any other sence of the feurth
 of the laide othe, shall accept the same othe with
 this interpretacion, sence, or meanyng, her Ma-
 iestie is well pleased to accept euery suche in
 that behalfe, as her good and obedient sub-
 iectes, and shall acquite them of all ma-
 ner penalties conteyned in the sayde
 act, against such as shall peremp-
 torily, or obstinately refuse to
 take the same
 othe.

¶ For the tables in the Church.



Whereas her Maiestie vnderstandeth that in many and sundry partes of the realme, the Alters of the Churches be remoued, and tables placed for ministracion of the holy Sacrament, accordynge to the fourme of the lawe therefore prouyded, and in some other places the Alters be not yet remoued vpon opinion conceiued of some other order therin to be taken by her Maiesties visitours. In the order wherof, sauing for an vniiformitie, there seemeth no matter of great moment, so that the Sacrament be duely and reuerently ministred, yet for obseruacion of one vniiformitie throughe the hole Realme, and for the better imitation of the lawe in that behalfe, it is ordered that no Alter be taken downe, but by ouersyght of the Curate of the Church, and the Churchwardens, or one of them at the least, wherein no riotous or disordred maner to be vsed, and that the holy table in euery Church be decently made, and set in the place where the Alter stode: and there commonly couered as therto belongeth, and as shalbe appointed by the visitours, and so to stand, sauing when the Communion of the Sacrament is to be distributed, at which tyme the same shalbe so placed in good sorte within the Chauncell, as wherby the minister may be more conueniently hearde of the communicantes, in his prayer and ministracion, and the communicants also, more conue-

Iniunctions.

conueniētly and in more number communicate with the sayde minister, and after the Communion done, from tyme to tyme the same holye table to be placed where it stode before.

Item where also it was in the tyme of kynge Edward the syxt bled to haue the sacramentall breade of common fine breade: It is ordered for the more reuerence to be geuen to these holy misteries, beyng the Sacramentes of the body and bloud of our sauour Iesus Christ, that the same sacramentall bread be made and formed playne without any figures therebpon, of the same

*The sacra-
mentall
bread.*

finenesse and fashyon rounde, though

somewhat bygger in compasse

and thickenesse, as the vsu-

all breade and wafer

heretofore named

syngynge

cakes,

which serued for the vse

of the priuate

masse,

The forme of byddynge the prayers to
be vſed generally in this vni-
forme ſorte.



Ye ſhall pray for Chriſtes holy Catho-
lyke church, that is, for the whole con-
gregation of Chriſten people, dysper-
ſed throughout the whole worlde,
and ſpecially for the church of Eng-
lande and Irelande. And heerein I require you
moſte ſpecially to pray for the Quenes moſte ex-
cellent Maieſtie our ſoueraigne lady Elizabeth
Quene of Englande, Fraunce and Irelande, de-
fendour of the fayth, and ſupreme gouernour of
this realme, as well in cauſes Eccleſiaſticall as
Temporall.

you ſhal alſo pray for the miniſters of Gods ho-
ly word and Sacramentes, as well Archbyſhops
and byſhoppes, as other paſtours and curates.

you ſhall alſo pray for the Quenes moſte ho-
norable counſayle, and for all the nobilitie of
this realme, that all and euery of theſe in theyr
calling, may ſerue truely and painefully, to the
glory of god and edifying of his people, remem-
bryng thaccompt that they muſt make.

Alſo you ſhall pray for the whole commons of
this realme, that they maye lyue in true fayth &
feare of God, in humble obedience and brother-
ly charitie one to thother.

Finally, let vs praye God for all thoſe whiche
are departed out of this lyfe in the faith of chriſt
and pray vnto God, that we may haue grace ſo
to

Iniunctions.

to direct our liues after their good example, that after this lyfe, we with them may be made partakers of the glorious resurrection, in the lyfe euerlastyng.

C And this done : shewe the holy dayes and fastyng dayes.

Al which and synguler Injunctions, the Quenes Maiestie ministreth vnto her clergye, and to all other her loyng subiectes, strayghtly chargyng and commaundyng them to obserue and keepe the same, vpon payne of depriuacion, sequestration of frutes and benefices, suspencion, excommunication and such other cohercion, as to ordinaries or other hauyng ecclesiasticall iurisdiction, whom her Maiestie hath appointed, or shal appoynt for the due execution of the same, shall be sene conuenient. Chargyng and comaunding them, to se these Injunctions obserued and kept of all persons beyng vnder theyr iurisdiction, as they wyll aunswere to her Maiestie for the contrary. And her hyghnes pleasure is, that euery iustice of peace beyng required, shall assyste the ordinaries and euery of them, for the due execution of the sayde Injunctions.

CImprynted at London in Bowles
Churchyard by Richard Iugge and Iohn
Cawood prynters to the Quenes
Maiestie.

Cum priuilegio Regie Maiestatis.

Articles to be

enquired in the visitation,
in the first yere of the raigne
of our most dread Souveraine
Lady Elizabeth, by the
grace of God, of Eng-
lande, Fraunce,
and
Irelande, Queene,
defendour of
the faith
Ac.

Anno. 1559.



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General Assembly of the
Province of New York

England, Church of Advertisements

Aduertisments

partly for due order in the publique administraction of Common praiers and vsyng the holie sacramentes, and partly for the apparrell of all persones Ecclesiasticall, by vertue of the Queenes Maiesties letters commaundynge the same, the. xxb. daie of January, in the seuenth yere of the reigne of our Honeraigne Ladie

ELIZABETH, by the grace of God, of Englande, Fraunce and Irelande
Queene, defender of
the faith. &c.



These Advertisements were drawn up in obedience to a letter from the Queen, & first when A.B. Parker brought them in, she refused to give them the Royal Sanction: see Life of Parker p. 159.

cum privilegio ad imprimendum solum

NY 100-100000

1. The first part of the document is a list of names and addresses, which are arranged in a columnar format. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Smith", "Mary Jones", and "Robert Brown", along with their respective addresses.

GENERAL AND SPECIAL, OFFICIAL

2040-101, 1000000

21-20-2011

1040000

Don't forget to sign the card

Am. 1. 1900

The Preface.

The Quenes maiestie of her godlie zeale
call yng to remembraunce how necessa-
rie it is to the auancement of gods glo-
rie, and to the establisshement of Christes
pure Religion, for all her louyng sub-
iectes, especially the state Ecclesiasticall, to be knitte
together in one perfecte vnitie of doctrine, and to be
consoned in one vniformitie of Rites and maners
in the ministracion of Gods holie worde, in open pra-
yer and ministracion of Sacramentes, as also to be
of one decenre behauiour in their outwarde appar-
rell, to be known partly by their distincte habites
to be of that vocacion (who should be reuerenced the
rather in their offices as Ministers of the holy thin-
ges whereto thes be called) hath by her letters direc-
ted to the Archebischoppe of Caunterburie and Me-
tropolitane, required, enioyned, and straightlie char-
ged, that with assistaunce and conference had with o-
ther Bischoppes, namely suche as be in Commission
for causes Ecclesiasticall, some orders might bee ta-
ken, wherby all diuersities and varieties among the
of the Clergie and people (as bredyng nothyng but
contencion, offence and breache of common chari-
tie, and bee against the lawes, good vsuage and or-
dinaunces of the Realme) might be reformed and re-
pressed, and brought to one maner of vniformitie
throughout the whole Realme, that the people mae
thereby quietly honour and serue almightie God in
truthe, concord, vnitie, peace and quietnesse, as by her

ARTICLES.

Maiesties saied letters moze at large dooeth appeare. Whereupon by diligent conference and communicacion in the same, and at laste by assent and consent of the persones before saied, these orders and rules ensuyng, haue been thought meete and conuenient to be vsed & folowed: not yet prescribing these rules as lawes equivalent with the eternall woorde of God, and as of necessitie to binde the consciences of her subiectes in the nature of theim considered in them selues: Or as thei should adde any efficacie, or moze holinesse to the vertue of publique praier and too the Sacramentes, but as Temporall orders mere Ecclesiasticall, without any vaine supersticion, and as rules in some parte of discipline concernyng decencie, distinction, and order for the tyme.

ARTICLES

Articles for doctrine, and preaching.

Firste, that all thei whiche shalbe admitted to preache, shalbe diligentlie examined for their conformitie in b= nitie of doctrine, established by publique aucthoritie: and admonished to vse sobrietie and discrecion in teaching the people, namely in matters of controuersy and to consider the grauitie of their office, and to foresee with diligēce the matters whiche thei will speake to vtter them to the edification of the audience.

Item, that thei set out in their preaching the reuerente estimation of the holie Sacramentes of Baptisme and the Lordes supper, exciting the people to thoften and deuoute receiuyng of the holy communion of the body and bloud of Chzist, in suche forme as is already prescribed in the booke of commō prayer, and as it is further declared in an Homelie concerning the vertue & efficacie of the said sacramentes.

Item, that thei moue the people to all obedience, aswell in obseruacion of the orders appointed in the booke of common seruice, as in the Quenes maiesties Iniuncctions, as also of all other ciuill dueties due for subiectes to doe.

Item, that all licences for Preaching, graunted out by the Archbishop and Bishops within the prouince

ARTICLES.

of Caunterburie, bearyng date before the firste daie of Marche. 1564. be holde and of none effecte: and nevertheless all suche as shalbe thought mete for the office, to be admitted again wout difficultie or charge, payng no more but sower pence for the writyng, parchment and waxe.

Item, if any preacher or parson, vicar or curate so licensed, shall fortune to preache any matter tending to dissencion, or to the derogacion of the religion and doctrine receiued, that the hearers denounce thesame to the Ordinaries, or the next Bishoppe of the same place: but no man openly to contrary or to impugne thesame speache so disorderly vttered: whereby maie growe offence and disquiet of the people, but shalbee conuincd and reprovied by the ordinarie after suche agreeable order, as shalbee seen to hym accordyng to the grautie of the offence. And that it bee presented within one moneth after the wordes spoken.

not Item, that thei vse not to exacte or receiue unreasonable rewardes or stipendes of the pooze pastors, commyng to their Cures to preache, whereby thei might be noted as folowers of fleshye lucre, rather then vse the office of preachyng of charitie and good zeale, to the saluacion of mennes soules.

Item, if the Parson bee able, he shall preache in his owne person euery thre monethes, or els shall preache by an other, so that his absence be approued by the ordinarie of the Dioces in respect of sicknesse, seruice,

ARTICLES.

or studie at the vniuersities. Neuerthelesse yet for wante of able Preachers and Parsones, to tolerate them without penaltie, so that thei preache in their owne persones, or by a learned substitute, ones in euerie three monethes of the yere.

Articles for administracion of praier and Sacramentes.

If it, that the Common praier be saied or song decently and distinctly, in suche place as the Ordinarie shall thinke mete for the largenesse and streightnes of the Church and Quire, so that the people maye be moſte edified.

Item, that no Parson or curate, not admitted by the Bishop of the Dioces to preache, doe expounde in his owne Cure or other where, any scripture or matter of doctrine, or by the waie of exhortacion, but onely studie to reade grauelie and aptly, without any glossing of the same, or any addicions, the Homelies already set out, or other suche necessarie doctrine, as is or shalbe prescribed for the quiet instruction and edification of the people.

Item, that in Cathedrall churches and colledges the holie Communion be ministred vpon the first or seconde Sundaie of euerie moneth at the least. So that bothe Deane, Prebendaries, priestes and clerkes do receiue; and all other of discrecion of the foundacio, doe receiue fower tymes in the yere at the least.

Item, in the ministracion of the holie Communion

ARTICLES.

on in Cathedrall and Collegiat churches, the prin-
pall Minister shall vse a cope, with Gospeller and
Epistoler agreeable, and at all other praiers to bee
said at that Communion Table, to vse no Copes
but surplices.

Item, that the Deane and Prebendaries weare a
surples with a silke hooide in the Quier: and when
thei preache in the Cathedrall or collegiate church
to weare their hooide.

not. Item, that euery minister sayng any publique pra-
yers or ministring the Sacramentes or other rites
of the church, shall weare a comely surples with
sleeues, to be prouided at the charges of the Parische:
and that the Parische prouide a decenre Table stan-
dyng on a frame, for the Communion table.

Item, thei shall decently couer with carpet, silke or
other decent coueryng, and with a faire linen clothe
at the tyme of the ministracion, the communion ta-
ble, and to set the tenne commaundementes vpon
the East wall ouer the said table.

not. Item, that all communicantes doe receiue kneeling,
and as is appoynted by the Lawes of the Realme,
and the Quenes maiesties Intunccions.

Item, that the Fonte be not remoued, nor that the
Curate dooe Baptise in Parische Churches in any
Basons, nor in any other forme then is alreddie pre-
scribed,

ARTICLES.

scribed, without charging the parent to be presente or absent at the Christenynge of his childe, although the parent maie be present or absent, but not to answer as Godfather for his childe.

not

Item, that no childe bee admitted to answer as Godfather or Godmother, except the childe hath received the Communion.

not

Item, that there bee none other holidiaies observed besides the Sundaies, but onely suche as be set out for holidai's, as in the Statute Anno quinto & sexto Edwardi sexti, and in the newe Kalender aucthorised by the Queues maiestie.

Item, that when any Christian bodie is in passyng that the bell be tolled, and that the Curate be specially called for to comfort the sicke persone: and after the tyme of his passyng, to ryng no more but one shorte peale: and one before the buriall, and an other shorte peale after the buriall.

not

Item, that on Sundaies there be no shoppes open, nor artificers commonly going about their affaires worldly. And that in all faires and common markettes, falling upon the Sundae, there be no shewyng of any wares before the service be doen.

Item, that in the Rogacion daies of procession, they sing or saie in Englishe the two Psalmes beginning Benedic aia mea. &c. with the Letanie & Suffrages thereunto, with one Homelle of thanks givynge to God alredy devised & divided into. iiii. partes, without addition of any superstitious ceremonies heretofore used.

B. i.

ARTICLES

Articles for certain orders in
Ecclesiasticall policie.

Firste, against the date of geuyng of Orders appointed, the Bishoppe shall geue open monitions to all menne, to excepte against suche as thei knowe not to bee worthe, either for life or conuersacion. And there to geue notice, that none shall serue for Orders, but within their owne Dioces where thei were bozne, or had their longe tyme of dwelling, excepte suche as shalbe of degree in the vniuersities.

Item, that younge Priestes or Ministers, made or to bee made, bee so instructed, that thei bee able to make apt answers concernyng the forme of the Catechisme prescribed.

H. Item, that no Curate or Minister bee permitted to serue without examination and admission of the Ordinarie or his deputie, in writyng, hauyng respecte to the greatnesse of the Cure, and the meetenesse of the partie: and that the said Ministers if thei remoue from one Dioces to an other, be by no meanes admitted to serue, without testimonie of the Diocesan from whence thei come, in writyng, of their honestie, and abilitie.

Item, that the Bishoppe dooe call home ones in the yeare any Prebendarie in his Church, or beneficed in the Dioces, whiche studieth at the vniuersities,

ARTICLES

titles, to knowe howe he profitech in leaſhyng: and that he be not ſuffered to bee a ſeruyng or a waityng manne diſolutely.

Item, that at the Archedeacons viſitation, the Archedeacon ſhall appoincte the Curates to certayne taxes of the newe Teſtamente, to bee conde without booke. And at their nexte Synode to exact a reherſall of them.

Item, that the Churchwardens ones in the quarter, declare by their curates in billes ſubſcribed with their handes to the Ordinarie, or to the next officer under hym, who thei be whiche will not readily pay their penalties for not commyng to Gods diuine ſervice accordyngly.

Item, that the Ordinaries dooe vſe good diligente examinacion, to foreſee all Symoniacall pactes or covenantes with the Patroners or Preſenters for the ſpoyle of their glebe, tiches, or manſion houſes.

Item, that no perſones be ſuffered to marry within the Leuiticall degrees, mencioned in a table ſet forth by the Archebiſhoppe of Canterburie in that behalfe Anno Domini. 1563. and if any ſuche be, to be ſeparated by order of lawe.

Item, that no perſones be ſuffered to marry within the Leuiticall degrees, mencioned in a table ſet forth by the Archebiſhoppe of Canterburie in that behalfe Anno Domini. 1563. and if any ſuche be, to be ſeparated by order of lawe.

ARTICLES

**Articles for outward apparell of
persones Ecclesiasticall.**

Iste, that all Archebishops and Bishops, doe vse and continue their accustomed apparell.

Item, that all Deanes of Cathedrall Churches, Masters of Colledges, all Archdeacons, and other dignities in Cathedrall Churches: Doctors, Bachelors of Diuinitie and Lawe, hauing any Ecclesiasticall liuyng, shall weare in their common apparell abroad, a side gowne with sleeves streight at the hande, without any cuttes in the same. And that also without any falling cape: and to weare Cippets of Sarsenet, as is lawfull for them by thact of Parliament. Anno. 24. Henrici octau.

Item, that all Doctors of Physicke, or of any other facultie, hauing any liuyng Ecclesiasticall, or any other that make dispende by the Church one hundred markes, so to be esteemed by the fruites or tenthes of their promotions: and all Prebendaries whose promotions be valued at twentie pounde or bywarde, weare the like apparell.

not **I**tem, that they and all Ecclesiasticall persones, or other hauing any Ecclesiasticall liuyng, dooe weare the cappe appoynted by the Inunctions. And they to weare no hattes but in their iourneyng.

Item,

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Item, that they in their iourneyng doe weare their clokes with sleeves put on, and like in fashion to their gownes, without gardes, weltes, or cuttes.

Item, that in their priuate houses and studies, thei vse their owne libertie of comely apparell.

Item, that all inferiour Ecclesiasticall persones, shal weare longe gownes of the fashion aforesaid, and cappes as afoze is prescribed.

Item, that all poore Parsones, Vicars and Curates doe endeavour them selues to conforme their apparrell in like sorte, so sone and as conueniently as their abilitie will serue to the same. Prouided that their abilitie be iudged by the Bishoppe of the Dioces. And if their abilitie will not suffer them to buye the long gownes of the forme afoze prescribed, that then thei shall weare their shorte gownes, agreable to the forme before expressed.

Item, that all suche persones as haue been or bee Ecclesiastical, and serue not the ministerie, or haue not accepted or shall refuse to accepte the othe of obedience to the Queenes Maiestie, dooe from hence furth abroad weare none of the said apparrell of the forme and fashion aforesaid, but to go as mere laye men, till thei be reconciled to obedience: & who shall obstinately refuse to do the same, that thei be presented by the Ordinarie to the Commissioners in causes Ecclesiastical, & by them to be reformed accordingly.

B.iii.

ARTICLES.

Professions to be made, promised and subscribed
by them that shall hereafter be admitted to
any office, cure, or cure in any church
or other place Ecclesiasticall.

H: **I**N primis, I shall not preache or publicly in-
terprete, but onely reade that whiche is ap-
pointed by publique auctoritie, without
speciall license of the Bishop vnder his seale.

I shall reade the seruice appointed, plainly, distinct-
ly and audibly, that all the people maye heare and
vnderstande.

I shall keepe the Register Booke, accordyng to the
Quenes maiesties Iniuncctions.

I shall vse sobrietie in apparell, and specially in the
Church at common praiers, accordyng to order ap-
pointed.

I shall moue the Parishioners to quiet and concord,
and not geue them cause of offence, and shall helpe to
reconcile them whiche be at variaunce, to my vtter-
most power.

I shall reade dailie at the leaste one Chapter of the
old Testament, and an other of the Newe, with good
advisement, to the increase of my knowledge.

I dooe also faithfully promise in my persone, to vse
and

ARTICLES.

and exercise my office and place to the honour of God,
to the quiete of the Queenes Subiectes within my
charge, in truthe, con corde and vnitie. And also to
obserue, keepe and maintaine suche order and vni-
formitie in all externall policie, Rites and Ceremo-
nies of the churche, as by the lawes, good vsages and
orders are already well provided and established. H

I shall not openly intermedle with any artificers oc-
cupacions, as coueteously to seeke a gaine thereby,
hauing in Ecclesiasticall luyng to the somme of .xx.
nobles or aboue by yere.

Agreed vpon and subscribed by

Matthæus Cantuariensis.

Edmondus Londoniensis

Richardus Eliensis.

Edmondus Roffensis.

Commissioners
in causes Eccle-
siasticall.

Robertus Wintoniensis.

Nicolaus Lincolnien sis.

With others.

Imprinted at London by
Reginalde wolfe.

ARTICLES

That the said King and his heirs shall have full power to make laws and statutes in full parliament assembled touching the same.

That the said King and his heirs shall have full power to make laws and statutes in full parliament assembled touching the same.

Agreed upon and concluded by

Richard of Cornwall
Richard of York
Richard of Gloucester
Richard of Arundel

Robert Winton
Nicholas Lincoln

in the year

Printed at London by
Reginald Wolfe

9
England, Ch. of. Advertisements. 1c
Aduertisementes,
partly for due order in
the publique administration of com-
mon prayers, and vsing the holye Sacra-
mentes, and partly for the apparell
of all persons Ecclesiasticall, by vertue of
the Queenes Maiesties letters com-
maunding the same, the. xxv. day
of Ianuarie, in the seventh
yere of the raigne of our
Soueraigne Ladye
ELIZABETH,
by the grace of G D D, of Englande,
Fraunce, and Irelande Queene,
defender of the fayth. &c.
(. . .)

LONDINI.

*Cum priuilegio ad imprimen-
dum solum.*

A declaration

made by the

the public administration of com-

mon law, and being the hope of

justice, and equity for the

of all persons Ecclesiastical, by virtue of

the Statute in that behalf made

maintaining the same, the 13th day

of January, in the fourth

year of the reign of our

Sovereign Lady

ELIZABETH

by the grace of God, of England

Queen, and Ireland Princess,

Defender of the faith, &c.

(...)

LONDON.

Printed by

John

The Preface.



HE Queenes Maiestie of her godly zeale, calling to remembrance howe necessarie it is to the auancement of gods glory, and to the establishment of Chriftes pure religion, for al her louing subiectes, especially the state Ecclesiastical, to be knit to-

gether in one perfect vnitie of doctrine, and to be conioyned in one vniformitie of Rites and Maners in the ministracion of Gods holy worde, in open prayer and ministracion of Sacramentes, as also to be of one decent behauiour in their out ward apparrell, to be knowne partly by their distinct habites to be of that vocation (who shoulde be reuerenced the rather in their offices, as Ministers of the holye thinges whereto they be called) hath by her letters dyrected vnto the Archbysshop of Canterburie, and Metropolitane, required, enioyned, and straightly charged, that with assistance and conference had with other Bysshops, namely suche as be in commission for causes Ecclesiasticall, some orders might be taken, whereby all diuersities and varieties among them of the Cleargie and the people (as breeding nothing but contention, offence, and breache of common charitie, and be agaynst the lawes, good vsuage, and ordinances of the Realme) myght be reformed and repressed, & brought to one maner of vniformitie throughout the whole Realme, that the people may thereby

The Preface.

quietly honour and serue almyghtie God, in trueth,
concorde, bntie, peace and quietnesse, as by her Ma-
iesties sayde letters more at large doth appeare.
Whereupon by diligent conference and communica-
tion in the same, and at last by assent and consent of
the persons before sayde, these orders and rules en-
suing, haue ben thought meete and conuenient to be
vsed and folowed: not yet prescribing these rules as
lawes equiualent with the eternal word of God, and
as of necessitie to bynde the consciences of her sub-
iectes in the nature of them consydered in them sel-
ues: Or as they should adde any efficacie, or more ho-
linesse to the vertue of publique prayer and to the
Sacramentes, but as Temporall orders mere Eccle-
siasticall, without anye vaine superstition, and as
rules in some part of discipline concernyng decencie,
distinction, and order for the time.

Articles for doctrine and preaching.



FIRST, that al they which shal be admitted to preache, shalbe diligently examined for theyr conformitie in vnitie of doctrine, established by publique auctoritie: and admonished to vse sobrietie and discretion in teaching the people, namely in matters of controuersie, and to consyder the grauitie of theyr office, and to foresee with diligence the matters which they wyll speake, to vtter them to the edification of the audience.

preachers examy

Item, that they set out in theyr preaching the reuerent estimation of the holy Sacramentes of Baptisme and the Lordes Supper, exciting the people to the often and deuoute receauing of the holye Communion of the body & blood of Christ, in such fourme as is alreadie prescribed in the booke of Common prayer, and as it is further declared in an Homilie concerning the vertue and efficacie of the sayde Sacramentes.

Item, that they moue the people to al obedience, as well in obseruation of the orders appoynted in the booke of Common seruike, as in the Queenes Maiesties Injunctions, as also of all other ciuill dueties due for subiectes to do.

Item, that all lycences for preaching, graunted out by the Archbysshop & Bysshops within the prouince of Canterburie, bearing date before the fyrst day of

Al iii

Marche,

ARTICLES.

for a License Marche. 1564. be voyde and of none effect: and neuerthelesse al such as shalbe thought meete for the office, to be admitted agayne without difficultie or charge, paying no more but.iiii.d. for the writing, parchment and ware.

Item, yf any Preacher or Parson, Vicar, or Curate so licensed, shall fortune to preache anye matter tending to dissention, or to the derogation of the religion and doctrine receaued, that the hearers denounce the same to the Ordinaries, or the next Byshop of the same place: but no man openly to contrary or to impugne the same speache so disorderly vttered: whereby may growe offence and disquiet of the people, but shalbe conuincd and reprovued by the Ordinarie after such agreeable order, as shalbe seene to him according to the grauitie of the offence. And that it be presented within one moneth after the wordes spoken.

Purport Item, that they vse not to exact or receaue vnrasonable rewardes or stipendes of the poore Pastors, comming to their Cures to preache, whereby they myght be noted as folowers of filthy lucre, rather then vse the office of preaching of charitie and good zeale, to the saluation of mens soules.

Item, yf the Parson be able, he shall preache in his owne person euery three monethes, or els shal preache by an other, so that his absence be approued by the Ordinarie of the Dioces in respect of sicknes, seruice, or studie at the vniuersities. Neuerthelesse, yet for want

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want of able Preachers and Parsons to tolerate them without penaltie, so that they preache in theyꝝ owne persons, or by a learned Substitute, once in euery three monethes of the yere.

Articles for administration of prayer and Sacramentes.

FIRST, that the Common prayer be saide or song decently and distinctly, in suche place as the Ordinarie shall thinke meete, for the largenesse and straightnes of the Church and Quier, so that the people may be most edified.

Item, that no Parson or Curate, not admitted by the Byshop of the Dioces to preache, do expounde in his owne Cure or other where, anye Scripture or matter of doctrine, or by the way of exhortation, but only studie to reade grauely and aptly, (without anye glosing of the same, or any additions) the Homilies alreadye set out, or other suche necessarie doctrine as is or shalbe prescribed for the quiet instruction and edification of the people.

Item, that in Cathedrall Churches and Colledges, the holy Communion be ministred vppon the first or seconde Sunday of euery moneth at the least. So that both Deane, Prebendarie, Priestes & Clarkes, do receaue: and all other of discretion of the foundation, do receaue foure times in the yere at the least.

A iii

Item,

ARTICLES.

Item, in the ministration of the holy Communion in Cathedrall and Collegiat Churches, the principal Minister shall vse a Cope, with Gospeller and Epistoler agreeably, and at all other prayers to be sayde at that Communion Table, to vse no Copes but Surples.

Item, that the Deane and Prebendaries weare a Surples with a silke hooide in the Quier: and when they preache in the Cathedrall or Collegiat Church, to weare theyr hooide.

Item, that euery Minister saying anye publique prayers, or ministring the Sacramentes, or other rites of the Church, shall weare a comely Surples with sleues, to be prouided at the charges of the Parishe: and that the Parishe prouide a decent Table standing on a frame, for the Communion Table.

Item, they shal decently couer with Carpet, Silke, or other decent couering, and with a fayre linnen cloth at the time of the ministration, the Communion Table, and to set the tenne Commandementes vpon the East wall ouer the sayde Table.

Item, that all Communicantes do receaue kneeling, and as is appointed by the lawes of the realme, and the Queenes Maiesties Intunctions.

Item, that the fonte be not remoued, nor that the Curate do Baptise in parishe Churches in any Basins, nor in any other fourme then is alredie prescribed, without charging the parent to be present or absent

surplus a
Table.

receyve kneeling

fonte

ARTICLES.

sent at the Chriftening of his childe, althoughe the parent may be present or absent, but not to aunſwere as Godfather for his childe.

Item, that no childe be admitted to aunſwere as Godfather or Godmother, except the childe hath receaved the Communion.

Item, that there be none other holydayes obſerved beſides the Sundayes, but only ſuch as be ſet out for holydayes, as in the ſtatute Anno quinto & ſexto Edwardi ſexti, and in the newe kalender aucthorized by the Queenes Maieſtie.

Item, that when any Chriſtian body is in paſſing, that the Bell be tolled, and that the Curate be ſpecially called for to comfort the ſicke perſon, and after the time of his paſſing, to ring no more but one ſhort peale: and one before the buriall, and an other ſhort peale after the buriall.

Item, that on Sundayes there be no ſhops open, nor Artificers commonly goyng about their affaires worldly. And that in all ſaires and common Markets, falling upon the Sunday, there be no ſhewyng of any wares before the ſervice be done.

Item, that in the Rogation dayes of proceſſion, they ſing or ſay in engliſhe the two Pſalmes beginning Benedic anima mea, &c. with the Letanie and Suffrages thereunto, with one Homilie of thanks geving to God, alreadie deuised & diuided into foure partes, without addition of anye ſuperſtitious ceremonies heretofore vſed.

Articles for certaine orders in eccle- siasticall policie.



FIRST, agaynst the day of ge-
uing of orders appoynted, the
Byshop shall geue open moni-
tions to all men, to except a-
gainst suche as they knowe not
to be worthy, eyther for life or
conuersation: And there to
geue notice, that none shall sue
for orders, but within their owne dioces where they
were borne, or had their long time of dwelling, ex-
cept of such as shalbe of degree in the Vniuersities.

Item, that young Priestes or Ministers, made or
to be made, be so instructed, that they be able to make
apt answers concerning the fourme of the Cate-
chisme prescribed.

Item, that no Curate or Minister be permitted to
serue without examination and admission of the Or-
dinarie or his deputie, in wytyng, hauing respect to
the greatnesse of the Cure, and the meetenes of the
partie: and that the sayde Ministers yf they remoue
from one dioces to an other, be by no meanes admit-
ted to serue without testimonie of the diocesan from
whence he commeth, in wytyng, of his honestie, and
abilitie.

Item, that the Byshop do call home once in the yere
any Prebendarie in his Church, or beneficed in the
Dioces which studieth at the Vniuersities, to know
howe he profiteth in learnyng; and that he be not
suffered

ARTICLES.

suffered to be a seruing or a wayting man dissolutely.

Item, that at the Archdeacons visitation, the Archdeacon shall appoynt the Curates to certaine taxes of the newe Testament, to be conde without booke: And at theyr next Synode to exact a rehearsall of them.

Item, that the Churchwardens once in the quarter declare by their Curates in billes subscribed with their handes to the Ordinarie or to the next officer vnder him, who they be whiche wyl not redily paye their penalties for not comming to Gods diuine seruice accordyngly.

Item, that the Ordinaries do vse good diligent examination, to foresee al Simoniacall pactes or couenauntes with the Patroness, or presenters for the spoyle of their glebe, tithes, or mansion houses.

Simonye

Item, that no persons be suffered to marry within the Leuiticall degrees mentioned in a table set forth by the Archbyshop of Canterburie in that behalfe, Anno Domini. 1563. and yf any such be, to be separated by order of lawe.

¶ ii

Articles for outwarde apparel of persons Ecclesiasticall.



FIRST, that all Archbyschoppes and
Byschoppes do vse and continue their
accustomed apparel.

Item, that all Deanes of Cathe-
dral Churches, Maisters of Colled-
ges, all Archdeacons, and other dig-
nities in Cathedral Churches, Doctors, Bachilers
of Diuinitie and Lawe, hauing any Ecclesiasticall
liuing, shal weare in their common apparel abrode,
alide gowne with sleues straight at the hand, with-
out any cuttes in the same. And that also without a-
ny falling cape: and to weare tippets of Sarcenet,
as is lawfull for them by the acte of Parliament.
Anno.24.Henrici octau.

Item, that all doctors of Physicke, or of any other
facultie, hauing any liuing ecclesiasticall, or any other
that maye dispende by the Church one hundred
markes, so to be esteemed by the frutes or tenthes of
theyr promotions: and all Prebendaries whose pro-
motions be valued at twentie pounde or bywarde,
weare the lyke apparel.

Item, that they and all ecclesiasticall persons, or
other hauing any ecclesiasticall liuing, do weare the
cappe appoynted by the Injunctions. And they to
weare no hattes but in their iourneying.

Item, that they in their iourneying do weare their
clokes with sleues put on, and like in fashion to
their gownes, without gardes, weltes, or cuttes.

Item,

ARTICLES.

Item, that in their priuate houses and studies, they vse their owne libertie of comely apparrell.

Item, that all inferiour Ecclesiastical persons shal weare long gownes of the fashon aforesayde, and cappes as afore is prescribed.

Item, that al poore Parsons, Vicars, and Curates, do endeavour them selues to conforme their apparrel in like sorte, so soone and as conueniently as their abilitie wyl serue to the same. Prouided that theyr abilitie be iudged by the Bysshop of the Dioces. And yf their abilitie wyl not suffer to buye them long gownes of þe fourme afore prescribed, that then they shal weare their shorte gownes, agreeable to the fourme befoze expessed.

*looked m^y
blue robe*

Item, that all suche persons as haue ben oꝛ be Ecclesiasticall, and serue not the ministerie, oꝛ hath not accepted oꝛ shal refuse to accept the othe of obedience to the Queenes Maiestie, do from henceforth abroade weare none of the sayde apparrell of the fourme and fashon aforesayd, but to go as mere lay men, till they be reconciled to obedience: and who shal obstinately refuse to do the same, that they be presented by the Ordinarie to the Commissioners in causes Ecclesiastical, and by them to be reformed accordyngly.

Protestations to be made, promised
and subscribed to, by them that shall hereaf-
ter be admitted to any office, roome, or
cure in any Church, or other place
Ecclesiasticall.



N primis, I shall not preache or
publicly interpret, but only
reade that which is appoynted
by publique auctoritie, with-
out speciall licence of the By-
shop vnder his seale.

I shall reade the seruice appoynt-
ed, plainely, distinctly, and au-
dibly, that all the people may heare and vnderstand.

I shall keepe the Register booke accordyng to the
Queenes Maiesties Iniunctions.

I shall vse sobrietie in apparrell, and specially in the
Church at Common prayers, accordyng to order
appoynted.

I shall moue the parishioners to quiet and concord,
and not geue them cause of offence, and shall helpe to
reconcile them whiche be at variaunce, to my vtter-
most power.

I shall reade dayly at the least one Chapter of the old
Testament, and another of the newe, with good ad-
uisement, to the increase of my knowledge.

I do also faythfully promise in my person, to vse and
exercise my office and place to the honour of God, to
the quiet of the Queenes subiects within my charge
in

ARTICLES.

in trueth, concorde and vnitie. And also to obserue, keepe, and maintaine such order and vniformitie in all externall policie, rites and ceremonies of the Church, as by the lawes, good vsuages, and orders are alreadie well prouided and established.

I shall not openly intermedle with anye Artificers occupations, as couetously to seeke agayne thereby, hauyng in Ecclesiasticall liuing to the summe of twentie nobles or aboue by yere.

6. 13. 42
Alm

Agreed vpon and subscribed by.

Matthæus Cantuariensis,

Edmondus Londoniensis.

Richardus Eliensis.

Edmondus Roffensis.

Robertus Vintoniensis.

Nicolaus Lincolniensis.

Commissioners in causes Ecclesiasticall,

with others.

[Signature]

Imprinted at London

by Reginalde Wolfe.

ANNO DOM. M.D.LXXI.



*Ex libris
Reginaldi Wolfe
Fugate m. 1771*

*Barro e governo inuato per religion
tempore della vita*

A COLLECTION OF

CERTAIN E SCLAVNDEROVS

Articles gyuen out by the Bissshops

against such faithfull Christians as they now vniustly
deteyne in their Prisons togeather with the an-
swere of the saide Prisoners
therunto.

ALSO THE SOME OF CERTAIN E
CONFERENCES HAD IN THE FLEETE
according to the Bissshops bloudie Mandate
with two Prisoners there.

England Church of Bish

[1590.]

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